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# The AMERICAN FRIEND

October 9, 1952

## Toward World Order

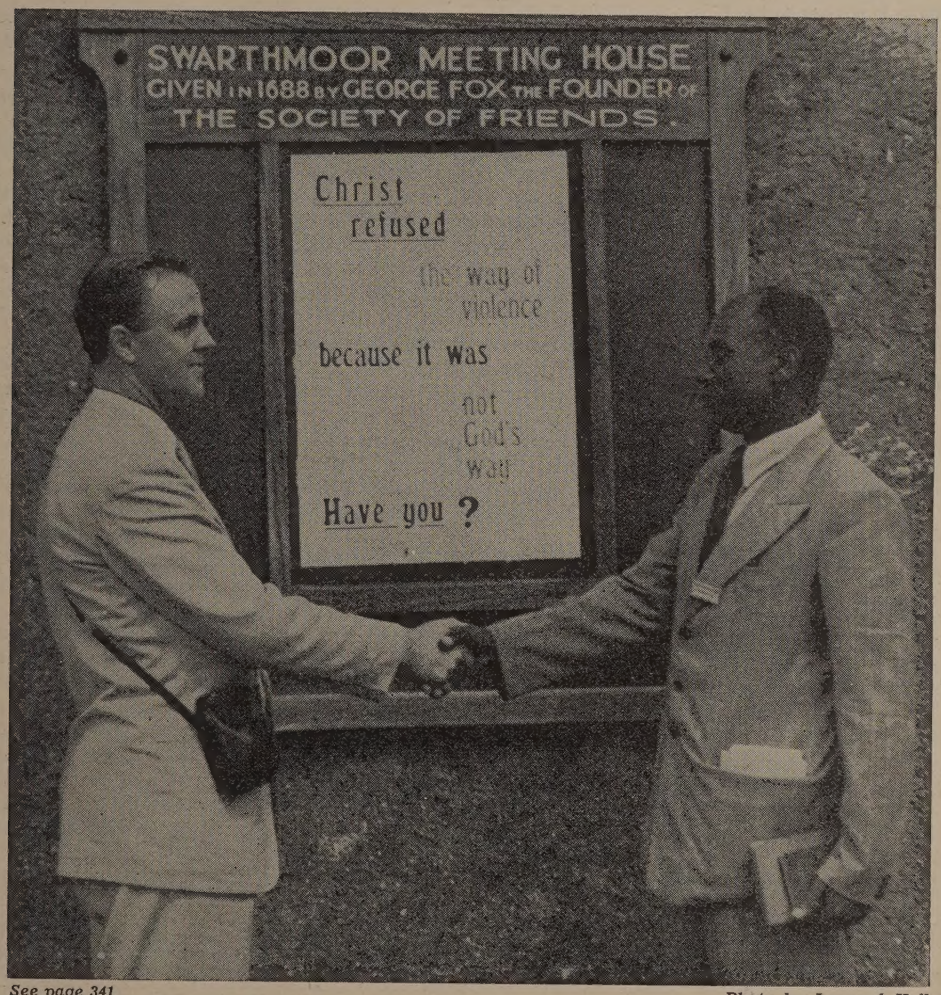


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Photo by Leonard Hall

### The Conversion of Quakerism

By Elton Trueblood

### What's in it for us?

Reviewing the United Nations

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.
MWF

## OCTOBER MEETINGS

### The Golden Anniversary Observance of the Five Years Meeting

**October 18-19**

An Anniversary Dinner will be held at the East Main Street Meetinghouse in Richmond, Indiana, at 6:00, October 18, to which all Friends are invited. Friends living near Richmond will bring covered dishes to the dinner. Friends coming from a distance are invited to be guests of local and nearby Friends.

Sumner A. Mills, Chairman of the Executive Council, will serve as chairman at the Anniversary Dinner, and O. Herschel Folger, minister of the Asheboro Street Meeting in Greensboro, N. C., will act as Toastmaster. Talks on the development of the concerns of the Five Years Meeting will be given by Errol Elliott, Sumner Mills, Faith Terrell, Russell Rees and Ernest Lamb. Earlham College will furnish dinner music.

On Sunday morning, 10:30 a.m., October 19, at East Main Street Meetinghouse, a meeting for worship will be held. Alexander C. Purdy of Hartford Theological Seminary will give the Anniversary Address. It is hoped that Friends from all the Yearly Meetings of the Five Years Meeting will participate in the Golden Anniversary Observance.

Special bulletins, posters and pamphlets have gone to local Meetings so that each Meeting may share, if it wishes, in the Anniversary Observance. Materials may be obtained from the Anniversary Committee at 101 S. 8th St., Richmond, Indiana.

### Children's Chairmen Conference

**October 16-18**

The Children's Chairmen Conference opens on October 16 at Quaker Hill, in Richmond, Indiana, with Olaf Hanson presiding at the evening meeting. High points of the Conference include an address at 9:15 a.m., on October 17 at West Richmond Meetinghouse by Alexander Purdy on "What the Teacher Needs to Know About the Gospels," and a dinner meeting that evening held jointly with the Youth Department at which Dr. Lowell W. Hazzard of Westminster Seminary will speak on "Helping the Junior Hi's to Worship." Betsey Hoskins will speak and conduct a workshop on religious nurture in the nursery and kindergarten, Ruth Day will speak on "Echoes From Oxford," and the various Children's Chairmen will discuss curriculum, materials and future plans for children's work in the Five Years Meeting during the three day conference.

### Young Friends Fall Department Meeting

**October 16-18**

Yearly Meeting Youth Chairmen will meet at Quaker Hill October 16-18 to share materials and ideas and to discuss the Friends Youth Fellowship manuals, the Penn Weekly and other materials put out by the Youth Department. The group will evaluate the new Junior High material, and will hold a joint meeting with the Children's Chairmen at which Dr. Lowell Hazzard speaks on Junior Hi's worship. Christina Baldwin, part-time assistant to the Young Friends Secretary, will report on the progress of the 1953 Young Friends Conference. Young Friends and the Advance, and the goals and emphases for the coming year will be considered by the Chairmen. Probable visitation by foreign Young Friends will also be discussed.

### Evangelism, Stewardship, Ministerial Training Groups Meet

**October 19-20**

A joint meeting of the Board on Evangelism, the Committee on Stewardship and the Committee on Ministerial Training will be held October 19-20, starting with a dinner meeting at Quaker Hill on October 19. Members of these three Five Years Meeting groups will meet to discuss possible cooperation and integration of their work.

### First National Conference of Quaker Men

**October 20**

Quaker Men, the new national group of Friends men initiated at the Five Years Meeting sessions in October, 1950, formally got under way last Spring and will hold its first national conference on October 20 at Earlham College. The speaker at the dinner will be D. Robert Yarnall, a well known Friend. He is President of Yarnall-Waring Co. of Philadelphia, of which he was cofounder, and has been a director and vice-chairman of the American Friends Service Committee, 1940-1946. The dinner will be held at 6:30 in Earlham Hall.

### Earlham Convocation

**October 20-25**

A Special Convocation on the general theme of "The Contribution of Religion and Science to a Free Society" will be held at Earlham College immediately following the Fiftieth Anniversary Observance of the Five Years Meeting, opening with the Quaker Men Dinner on Monday evening, October 20. Tuesday, the first full day of the Convocation, will be devoted to religion. Delegates from each of the Monthly Meetings in Indiana and Western Yearly Meeting are now being named to attend the religious assembly.

Among the Friends who will take part in the Convocation are D. Robert Yarnall of Philadelphia; Ward Applegate of Wilmington, Ohio; Errol Elliott; Elden H. Mills, minister of the First Congregational Church in West Hartford, Conn.; Murray C. Johnson of Marion, Indiana; and Elton Trueblood of Earlham College.

Wednesday will be devoted to the role of the social sciences and Thursday and Friday will bring the natural sciences to the program. The Convocation will culminate with Homecoming Day on Saturday, October 25, with the dedication of the Stout Memorial Meetinghouse and the David Worth Dennis

(Continued on page 344)

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# Editorials . . .

## Oxford and Wyandotte

ONCE in fifteen years, more or less, a World Conference of Friends is held, as in 1920, 1937, and 1952. It is logical that when such occasions are held we should make much of them, both in preparing for them and in reporting. Several weeks spent by several Friends before, during, and after the conference, plus the expenses involved, comes to a considerable amount. This cost in days and dollars, we believe is justified by the results, tangible and intangible, that follow. Yet it would be time and money misspent if we were to assume that a World Conference of Friends alone can make secure or assure the future of the Society of Friends. Oxford must be seen in true proportion.

There is no true perspective for the Society of Friends which does not place the local Meeting at the center. We cannot be saved by conferences, important as their contributions may be, but we can assure our future through our local Meetings and their vitality. There are the roots—destroy them or let them die and we have no one to confer with or nothing to confer about at Oxford or anywhere else.

As an example, in the previous issue of this journal the Meeting and service among Indians at Wyandotte, Oklahoma, was presented by pictures and a story. Here is a Meeting, under the devoted guidance of Ermin and Ruth Perisho. It is not an average Meeting of the Five Years Meeting since it represents both the Meeting for Worship and business and also a mission or service among American Indians.

Here, at Wyandotte are blended the Friends Meeting and Friends service—*at home*. Of such is the Society of Friends made. Using Wyandotte as a symbol of all Meetings we can say that whatever "Oxfords" may occur in the future to lift our vision, stir our imagination, and give us an inspiring sense of world fellowship, it is in the "Wyandottes" of the Society of Friends that the springs of life are found. There the real fellowship, which is our warp and woof is created. Here the members of the Society of Friends are found and nurtured. These members need a national or world conference now and then, but basically they need to join in a vital way their local Meetings.

The center is not at "Oxford" but at "Wyandotte"—in every Meeting around the earth.

## Defeat Through Impatience

UNDER normal conditions one can prepare a blueprint for a house, determine the cost, purchase the materials, and arrange the building of it on a time schedule. He can then see it grow in a few months from a dream to fulfillment.

One may also plan an orchard and, with reasonable faith in the principles of growth, bring it to fruition after some years. It is less precise than the building of a house, both in planning and development, for there are many hazards in the growth of plants. The growing of trees requires a time-tested patience.

When human beings attempt the development of a community service there are yet other risks involved. The human organism has more possibilities for success or failure than do trees. Given the right spirit people can generally succeed in cooperating for the betterment of a community. Even so it is easier to develop an orchard, and the end is more predictable.

The farther this cooperation moves from the home community, the more people it includes, the greater the diversities of culture, languages and habits of thought the greater are the difficulties it presents. Nothing short of historical imagination can keep such collective efforts going. We cannot build a world-wide order with such immediate and visible progress as we see in constructing a building, or in developing an orchard.

Such is world order and such is the United Nations. All of the streams of thought-habits, political attitudes, and economic patterns meet in the United Nations. That there could be a continuing organization of this kind is in itself a tribute to human enlightenment. That it can serve as a means of arbitration or of concerted action anywhere is evidence that it can eventually do much more, and become a much better instrument for world peace.

If it were destroyed by war or any other cause another similar organization would have to be started all over again, for there is no conceivable order for the world that is not assured by channels through which that orderliness is maintained. Our need, therefore, is to change and strengthen this one and only world organization designed to facilitate the functions of peace.

The long, long development of human institutions, the slow change of mental habits, and the conditioning of national entities for world cooperation require infinite patience, and patience is not a chief virtue of Americans. We are accustomed to quick deals, definite contracts, and their fulfillment, but this slow business of exposing minds to minds, in faith that it is having a wholesome effect—to that we are not so accustomed. But we are learning along with the rest of impatient men the principles of social change—the laws of growth.

As we observe World Order emphasis let us examine the foundations of peace in our own lives and add to our virtues, patience, lest our impatience destroy us.

## The Secret of the Kingdom

JESUS spoke often in parables and stories that were not readily understood by his hearers. Men were conditioned to the common secular ways of thinking, centered on a materialistic philosophy of life. They were spiritually eccentric. To his disciples he later suggested that they should be able to understand—"to you it is given to know the secret of the Kingdom of God." Even so they often did not understand him, yet they made progress in their comprehension of truth.

What is this "secret" of the Kingdom of God? It can be given to one only in the measure that he gives himself to the Kingdom and becomes spiritually centered. As he lives in the spirit of Christ, becomes familiar with the teachings of Christ and prays thoughtfully for guidance the secret comes and it is, after all, the secret of life. It is like the wisdom that comes with the years, or often with the days; or like the understanding that tempers our thoughts, eases relationships, and softens our words. It is that which, to use a common expression, makes life "click." It is the secret of the leaven of love. Blessed are they who find it.

E.T.E.

# The Conversion of Quakerism

### By Elton Trueblood

*This address by Elton Trueblood, given during the Friends World Conference held at Oxford, England, will also be printed in the Conference Report, but we think it worthy to be read by as many Friends as possible, and so present it here.*

WE HAVE begun, this summer, the fourth century of the Quaker Movement and we earnestly desire, by God's help, to begin it aright. Since it will not be sufficient to copy anything which has been known during the three centuries which are gone, wholly new and surprising developments may be in store. One of the most heartening features of the Christian religion is its capacity for reformation and renewal *from the inside*. The salt almost loses its savor, but never loses it wholly. When the body of Christ seems almost lifeless, new powers suddenly emerge and vitality reappears. Since this phenomenon has occurred too often in Christian history to be accidental we may, accordingly, expect it again, though it is not for us to know the time or the place of its appearing.

What we pray for, as we enter the fourth century of our undertaking, is not primarily a new insight or a new doctrine. We have excellent insights and we have doctrines that have stood the test of critical examination. We do not need a new message: what we do need is new life.

#### The Exciting Tense

We have emphasized, and rightly so, the vision of the young Fox as he stood, apparently alone, on Pendle Hill, but we have not emphasized sufficiently the possibly more important experience as he joined others in the tavern at the foot of the hill. There at last he began his most effective ministry to others and he began it with an electrifying announcement. The announcement was to the effect that "Christ was come to teach his people himself." The consequent excitement came primarily from a change in *tense*. All Christians were already agreed that Christ *had come*, and many dreamed of a time when He *would come* again in the future, but Fox was aware that the most exciting tense is always the present.

The Friends in the summer of 1652, actually believing that Christ had come again to be their teacher, evidently lived by day in a triumphant and infectious mood similar to that described in the Book of Acts. They rode on the top of a mighty wave. Our present meetings, of whatever type, are a poor substitute for what was going on at Swarthmore, three centuries ago. They sang, they laughed, they suffered gladly, they loved mightily.

The double mark of the renewal of Primitive Christianity, initiated by Fox, was the *spiritual high tension on the one hand and the continual outreach, on the other*. Perhaps these are always the marks of validity when Christian vitality reappears. The inner intensity would have been mere spiritual self-indulgence, if Friends had hugged their experience to themselves, but this they could not do. They preached in churches, they preached at fairs, they preached in prison. Swarthmore was indeed their base, and their place of renewal of strength, but it was primarily a place to go *from* rather than a place in which to *remain* in comfort. Friends had no notion of becoming a sect or of developing into a highly respected denomination, with well managed institutions and pious anniversaries. They sincerely believed that their function was to unite all Christendom by the recovery of Christ in the present tense. Friends were personally humble, but the responsibility was *great*.

#### Treason to a Dream

Judged by this standard, contemporary Quakerism is guilty of treason to a great dream. Thousands of modern Friends not only do not think of themselves as missionaries, but are a bit uncomfortable when that word is mentioned. Does it not sound a little pompous, they ask, as though we had a superior message to give? After all, they say, other people have a right to their own opinions. We make a virtue out of our dullness and boast discreetly of our policy of spiritual aloofness. Thousands of those who call themselves Quakers not only never *quake* themselves, but never shake anyone else. The very idea seems somehow undignified or lacking in respectable reserve. We might be a bit ashamed of Edward Burroughs if he were here today.

Now this we must say as clearly as possible: the modern tendency to avoid evangelization or to feel condescension towards those who engage in it is a *heresy*. It is a sign, not of Christian humility, but rather of cowardice, of snobbishness and of spiritual decay. Never forget that Jesus, after he had told the little redemptive society on the mountain-side that they were the salt that could keep the world from decay, gave as his first command the following: "Let your light so shine." We know a great deal about the *religious* mentality of our generation when we realize that this word of our Lord is highly unpalatable to many. Frankly, it almost seems to be in bad taste! But nevertheless it is the Lord's word and, if we are restive under it, we should examine ourselves to see where the trouble lies.

"My Revolutionary Love"

Our generation supposedly avoids over-pushing, but what this masks is really fear of dedication. It is part of the cleverness of sin that it so easily wears the mask of virtue. If the mask is not torn off in any other way it may be torn off by the winds of doctrine in the current world storm. We may be sure that the characteristic young men and women on the other side of the iron curtain are not backward in being evangelists for their dangerous and inadequate, but strongly gripping cause. Listen to a letter from China, written by a young Chinese man, twenty-one years old, formerly a Christian convert. Here is the letter:

> Now I am no longer the former man you knew. Apart from my body, which is the same, my whole mind and thought have changed. I have become a new man in the Classless Revolution Pioneer Corps, a loyal believer of Marx-Leninism. I shall never live for myself alone, but for the masses. What satisfies my aspirations now is the progress of a happy socialism to a communist state. In this new teaching I have found unimaginable blessing and happiness. I very much hope that you will examine this question.
>
> I am very sorry but I must inform you that I no longer believe in God nor worship Him. I can no longer address you as a religious brother, but I send you my revolutionary love.

If we were really to experience the double baptism of the spirit and of fire, we should be equally enkindled, but for a better gospel. We should speak in clubs, in colleges, in churches, in labor groups: we should write, we should out-think as well as outlive the pagan world. Not for a single day would we cease to preach and to teach Jesus the Christ *in the temple and at home.*

We Must Change!

The Quaker movement must change, and it must change because today it is not good enough. We must change as individuals and we must change as a religious society. Though for some members this will involve a radical alteration in mode of life or even physical location, such outward change will not and ought not to mark the ministry of all members. Many ought to stay where they are, engaged in the same secular work and devoted to the building up of their own homes and families, but with a new intensity. The struggle of our time goes on at every point, including those points with which we are most familiar and not merely those which are glamorous or far away. But whether we travel or whether we stay at home, there must be a change in the sense that the spiritual pressure is vastly increased, the conviction of vocation deepened, the ministry of common life glorified. We may go on doing the common tasks but we shall do them as men and women continually engaged in the Christian ministry.

There is a vivid new parable for our time in the new wonder drugs to which some of us owe the lives of those who are most dear to us. The physicians have learned that some of these with great potential effectiveness have no effect whatever when administered in small doses. If we give a little we are wasting even that little and might as well give none, because the body of the ill person so soon accommodates itself to the small dose. But if we give a really big dose, the disease germs are overcome.

What we need now is the big dose. The old ways are not good enough. Our ordinary ministry is not that of the sons of thunder. We listen and assent and often do nothing. We shall not be saved by slightly better monthly meeting sessions and by slightly better religious education. The hour is too late and the illness too entrenched. Only the big dose will be worth administering now.

The ordinary aeroplane *cannot* go slowly. If it tries to go slowly it falls to the ground. If we do not go faster and higher, the time will come when we do not go at all.

## AFSC NOT TO SERVE AS CO AGENCY

At its September 17 meeting, the Executive board of the American Friends Service Committee decided not to serve as an employer of conscientious objectors under the present Selective Service regulations. The A.F.S.C. feels a keen responsibility to interpret this decision and its implications to all those concerned, and has sent out a letter to Yearly Meeting clerks, peace committees and draft counsellors explaining its step.

The A.F.S.C. Board minute expressing this decision reads, in part, as follows: "The Board reaffirmed its decision to provide, to the extent of its abilities, services needed by conscientious objectors so long as this did not jeopardize the status of the A.F.S.C. as an independent religious agency . . . After thorough consideration, it was reluctantly concluded that the A.F.S.C. could not appropriately serve as an employer of conscientious objectors because the relationship with Selective Service would not permit us to maintain our philosophy of service. It was felt that the contribution of the A.F.S.C. to the conscientious objector would be more significant in (its) independent services than as an employing agency on behalf of Selective Service."

## WORLD ORDER DAY

World Order Day is to be observed on October 19. In the interest of stimulating thought on the vital topic of world cooperation, we include in this issue an article on the United Nations released by the American Association for the United Nations, "What's in It for Us?"

Our cover picture, taken in front of the historic Swarthmoor Meetinghouse in England by Leonard Hall, also reflects the hope of Friends, and of the world, for brotherhood and cooperation. On the left is Herbert Hadley, Secretary of the Florida Avenue Friends Meeting in Washington, D. C. On the right is Hezekiah N'goya, a teacher at Kaimosi Friends School in Kenya Colony, Africa. Both were delegates to the World Conference of Friends in Oxford. The placard behind them, reading "Christ refused the way of violence because it was not God's way. Have you?" is typical of the signs found displayed on many English Meetinghouses.

## CONFERENCE REPORT READY NEAR OCTOBER 15

Representatives to the World Conference of Friends at Oxford will soon receive a free copy of the Conference Report. They and other Friends will want additional copies for purposes of study in local Meetings. Additional copies of the Report are available, at $1.00 each, from

Friends World Committee
20 South 12th Street
Philadelphia 7, Pa.

Friends Book and Supply House
101 South 8th Street
Richmond, Indiana

Friends Book Store
302 Arch Street
Philadelphia 6, Pa.

Friends Central Bureau
1515 Cherry Street
Philadelphia 2, Pa.

Orders for the Report should be placed now. These reports, together with study booklets which will appear later, will furnish an excellent basis for linking Oxford to our local Meetings.

The Second Annual Institute of the New York Yearly Meeting Committee on Indian Affairs will be held at Montclair Friends Meetinghouse, Park Street and Gordonhurst Avenue, Upper Montclair, New Jersey, on Saturday, October 11, and Sunday, October 12. Overnight hospitality will be provided in the homes of Montclair Friends. Cost, including registration fee and meals, will be $2.50. The Institute is open to everybody interested in the American Indian and there will be opportunity for the sharing of special concerns.

# What's in it for Us?


## By A. M. Rosenthal

NEW YORK TIMES CORRESPONDENT
AT THE UNITED NATIONS

By the AMERICAN ASSOCIATION FOR THE UNITED NATIONS
45 East 65th Street, New York 21, N. Y.


AMERICANS who put their hope and support in the United Nations sometimes get a little high-and-mighty about a question their doubting countrymen put to them. The question, simply, is: what does the United States gain from its investment in the United Nations? More baldly: what's in it for us?

It is a legitimate, straightforward question, and there are legitimate, straightforward answers. It's a question every government asks itself every time it makes a move and there's not a thing in the world wrong with it. Nations, like men, act from self-interest. To survive as nations, they have to.

Time was when the answer to that question was not easy to come by and had to be taken pretty much on trust. Those were the days when the carpentry work on the United Nations structure was still going on. The UN was just a hope and a prayer. The builders of the UN had to work, too, with the uneasy knowledge that the same hope and prayer had come to nothing once before in the experiment called the League of Nations. This was to be different, they said, but they didn't really know.

The UN has been a going concern for seven years now—sometimes not going fast, sometimes taking large steps, once in a while sliding back — and so it is possible to see just what there is in the United Nations for the United States investment, which, incidentally, comes to about seventy-five cents a year for each American.

The first answer is lives, American lives. The world lives heavy-hearted in the dread of war. There is no use saying the United Nations has guaranteed the end of war. It hasn't and as a matter of fact isn't equipped to, since the UN was supposed to function in a time of peace. But it is soberly true to say that in the past seven years the United Nations has stopped three local wars that sooner or later would have cost American lives, has prevented one other local war from becoming a global war and still is the best bulwark—not foolproof but the best available—against a third World War.

Take first the three wars the UN has stopped.

On the first day of 1948, the world learned that two new nations, India and Pakistan, were on the verge of war over a faraway place called Kashmir. Both sides claimed that Princely mountain state for their own. Fighting had started. The British dropped their usual reserve and came out with a warning that an India-Pakistan war would be one of the most bloody in the world's bloody history. American leaders knew too that the world had become so tiny that it was just about inevitable that an Asia at war would sooner or later mean dead Americans.

*The UN stopped that Kashmir war,* through the painstaking, undramatic, laborious UN process: talk, open debate, conciliation, mediation, conferences, more talk, more meetings, resolutions, scolding, pleading, years of them, all with one aim — taking the pressure off, preventing the lid from being blown off the pot. The conciliation, mediation, talk, still go on. The Kashmir problem has not been finally settled although both sides have agreed to a plebiscite. But the war was stopped and there will be no American lives lost in Kashmir. That in itself would seem to be worth seventy-five cents a year to Americans.

*There was Indonesia.* After World War II, the Indonesian nationalists decided that they had had enough of Dutch colonial rule and wanted out. It wasn't easy for the Dutch to agree to the loss of their Empire. Fighting started. The Dutch called it a police action, the Indonesians called it a colonial war. The UN didn't quibble about names, but brought about a cease-fire and eventual Indonesian independence. The basic agreement was signed on board a United States man of war, the Renville. That was one of the UN's most complete victories. Without the UN, the Indonesian war would have continued and most certainly would have involved other areas of Southeast Asia, a part of the world that the United States regards as a defense zone. So once again, there was a saving of American lives, all part of the seventy-five cent investment.

And there was the Palestine war, stopped by the UN and that process of talk, mediation, conciliation. It was the UN that hammered out the series of armistices that stopped the fighting between the Israelis and the Arabs. There can be few Americans who believe that American lives would not have been involved if war had inflamed the Middle East. All part of the investment, all part of the answer to "what's in it for us?"

*Korea.* There are many Americans who believe with a good deal of justification that some of our Allies could be doing more in Korea, helping us share the burden. They have a good case. But there are other Americans who believe that the UN got the United States involved in a Korean war and then left the U. S. holding the bag. And they are dead wrong.

The plain truth is that the U. S. was committed to fight in Korea, with or without the United Nations. The facts are that President Truman took the decision to throw American military weight against the aggressor in Korea hours before the Security Council met that Sunday in June a couple of years ago. What the council did was to give the name, protection and moral backing of the United Nations to the fight against the Communists and to call on its members to help in that fight. It transformed the Korean situation from a war involving the United States and the Communists to a war involving the United Nations and the Communists.

That decision changed what millions of Asians might have come to think of as an "imperialist" war into a United Nations war against aggression. The supreme importance of that decision cannot be counted in dollars and cents, it can only be counted in lives. Because if the decision had not been taken, if the UN had not acted, the United States would be fighting alone in Korea and the Cominform, encouraged by a do-nothing policy of the UN, would have attacked elsewhere in Southeast Asia, Indochina perhaps. That was what the UN did in Korea: announce to Moscow that the price of aggression was war against most of the civilized world. That was the dividend paid for the investment.

The hideous danger of a third World War is still with us, but there are many sober-minded diplomats who believe that it would have broken out long before now had it not been for the United Nations.

For years the United Nations has been the only place where steady diplomatic contact is maintained between East and West. It is the only place where the issues that divide the world are dragged into the open and put before the public to be seen and judged. The proof of the moral and public opinion value of the UN is that the Russians have remained in it, despite the fact that on almost every important issue they have been on the losing side.

The Russians realize that victory in the cold war will go to the side that

(Continued on page 344)

## WHAT ABOUT D.P.'S NOW?

By Florine Miller

*Florine Miller is Assistant Director of Displaced Persons Services, and has been directly responsible for the Friends Assurance Program for D.P.'s.*

Now that the D.P. Act has ended, we feel that Friends may want to know something of what has been accomplished by them in resettling these newcomers in America.

A few statistics will be of interest, and although the final figures are not in, it is unlikely that many more Displaced Persons or Volksdeutsche will be arriving under the old act. Since 1949, 234 families have been resettled by American Friends and Friends Meetings. They include 446 adults and 257 children, a total of 703 persons in all, who have settled in some 25 states located in all regions of the country.

The other side of the picture cannot be reduced to simple figures, but we do know that we can speak of the adjustments that DPs and Volksdeutsche have made to American life only with the utmost admiration. One can indeed wonder that, in so short a time, most of them, speaking little or no English at first and having been homeless and unwanted for many years, have been able to settle down in this foreign land and accept responsibility for debts incurred, for new ways of living and often new ways of working.

Of course there have been some failures and maladjustments, but the credit side so far exceeds the debit side that one almost forgets, in studying the case histories, the problems.

What have been the problems? Largely loneliness on farms, where the language was not known and distances so great that communication with people of their own origin practically impossible. There have been some health problems, too, but these have been handled sometimes through the assistance of the states, and often by funds from Church World Service and our own small contingency fund.

Several new Americans have been born to our D.P. families and very proud are the parents when they say their child is an American. They look forward to the time when the child can enter school and be accepted by the other children as one of their own nationality.

We receive many warm and encouraging letters which tell of this happy adjustment. Here are a few:

"The K family who came in January are working out fine. They speak English very well. He works with a brick layer, and the children just bloomed."

"The W's have arrived per schedule and are still in ———. Joseph is a skilled worker (he is a welder) and has a future in this area if he cares to stay around. . . The family is healthy and eager. They lived with us only two weeks and now live in a rented apartment."

"The A family is adjusting well, and all of us who do not speak German or Polish are looking forward to the day when they can speak English. Mrs. A. is learning fast and already makes quite good sentences. We enjoy their smiles and friendliness and warmth. However, several of our folks do speak some German and they enjoy conversing together."

"The V's have now had time to prove themselves high class people, industrious, friendly, appreciative and anxious to become good Americans. . . I shall never forget the unfeigned display of emotion when they were first introduced to their new home. There were real tears of joy and gratitude as they beheld the furniture which neighbors had given them, curtains at the windows, electric lights and running water—even a good stock of food stuffs which also had been donated. I can't understand one word of the Russian language, but I understood very well what they were trying to tell. Surely it must have been a dream-come-true to them after nine years of homeless frustration in concentration camps."

We are still hopeful that emergency legislation may be passed which will take care of some who have been left behind because of lack of visas. The demand for visas by Volksdeutsche, particularly, was so great that all of the 54,744 authorized by this group by the act were issued two months before the deadline, leaving more than 30,000 applicants disappointed.

I have recently returned from visiting some of the camps still in existence overseas. The people, who now see little hope of any change in their lives without emigrating possibilities, implored us to do everything in our power to seek new legislation. I met two of the families for whom we had found sponsors and found them bitterly disappointed to have been turned away at the last minute because no more visas were obtainable. Both of those families were of the highest calibre and would undoubtedly have made fine citizens. We must keep them in mind for the future so that we can help them come to America should the opportunity exist again.

We feel that Friends can take pride in their sharing of the problems of these dispossessed wanderers. Surely they can be counted on to continue their service if fresh legislation affords fresh opportunity.

## OLDEST FRIENDS PASTOR STILL ACTIVE IN MINISTRY

By Merritt Murphy

Seventy-two years of faithful ministerial service is the contribution to Quakerdom and Christendom of Isaac Morris, 97-year-old pastor of Beech Grove Meeting near Paoli, Ind. (Western Yearly Meeting).

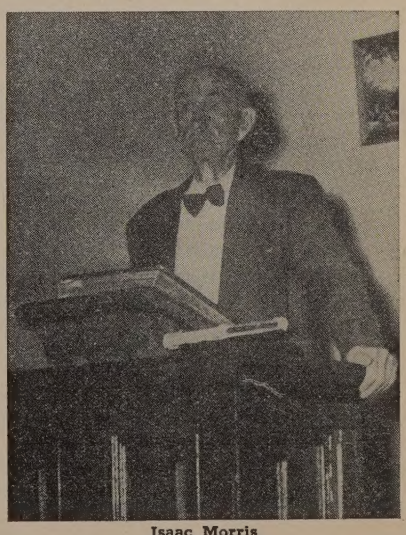
Believed to be the oldest Quaker minister in the nation, "Uncle Isaac" still is as active and spry as a much younger person. He is able to walk the two miles to town (Paoli) or walk to the homes of friends. A tireless reader, he is recognized as one of the best informed men in his neighborhood on current events.

Son of Lycurgus and Lucina McBride Morris, he was born near Paoli and has lived most of his life in that community. Since the death of his wife, Semira Alice Farlow Morris, he has made his home with his son, Earl.

Isaac Morris joined the Beech Grove Meeting in 1873. He began preaching at the age of 25 and has served the Beech Grove Meeting for 72 years. In addition, at one time he served the nearby Meetings of Lick Creek and New Berry.

Because of his loyalty to Beech Grove and friends of the community, he has been honored at a special birthday anniversary program at the Meeting each of the last 20 years. The celebration this year in recognition of his 97th birthday was held Aug. 3 with an attendance of two hundred friends and relatives, including five generations of his own family.

Following the regular morning services a basket dinner was enjoyed, and an afternoon program included special music, tributes in recognition of his long and loving Christian service, and a short talk on the history of the Meeting by the beloved pastor.



Isaac Morris

## WHAT'S IN IT FOR US?

(Continued from page 342)

can convince the people of the world that it stands for peace. As long as the United Nations remains, there is a court of public opinion before which both sides must present themselves and their acts continuously. *Take away that court and you take away the necessity for the nations to make an accounting.* The death of the United Nations in all probability would mean the death of the peace.

To go back to that seventy-five cent investment that each American makes from the $350 he pays in taxes every year. The United Nations itself, the central organization, gets eleven cents. The rest goes to the specialized agencies of the UN — a forbidding title for a group of organizations that concern themselves with things like food supply, finance, health, education, agriculture — and to the UN's relief programs. What's in all that for us? We are not a backward country; what do we get out of all that?

To take a hard-headed view of it, we get plenty. Any economist knows that the United States lives on trade. We sell, we buy. Well, you cannot sell to hungry, diseased, poverty-stricken people. And you can't buy the important raw materials you need from them either, because they don't know how to get the best out of their own resources. Humanitarianism aside—and there is no need to put aside that decent impulse—the United States has a practical, business interest in helping the United Nations give the backward, struggling countries a hand up.

Here's how some of what's left of that seventy-five cents of the American taxpayer is spent:

The World Health Organization gets one penny to help pay for the fight against the world's great killers—malaria, tuberculosis, syphilis, cholera.

The International Labor Organization get four-fifths of a cent to help in its efforts to improve working conditions of working people.

The Food and Agriculture Organization also gets four-fifths of a cent to carry on the job of helping the world find food for a population that has increased more than a billion in the past hundred years and still is growing.

The United Nations Educational, Scientific and Cultural Organization, fighting the battle against ignorance, gets two cents.

Some of what is left is divided up among other UN bodies — the World Bank, the International Monetary Fund, the International Civil Aviation Organization and the other rarely-publicized arms of the UN. Some goes toward helping Palestine Arab refugees get on their feet again, some to Korean refugees. Some goes to the UN's technical assistance program—to helping Bolivia reorganize its governmental structure, to sending agriculture experts to Afghanistan, a manpower specialist to Israel, locust control experts to Central America and Mexico and to the dozens of other projects covered by that dull term, technical assistance.

It would be wrong to say that the UN has answered all our problems, holds all the answers. Seven years, for the fight the UN is fighting, is just the first round. But it would be fair to say that the UN has given us a decent chance for peace, has given millions of others a decent chance for a better life some day. That's what we get out of the United Nations—some progress toward peace, lives saved, lives made a bit easier, hope granted. And that's pretty good for the price of a movie ticket.

## OCTOBER MEETINGS

(Continued from page 338)

Science Hall. Sir Oliver Franks, the British Ambassador to the United States, will give the dedicatory address. Charles F. Kettering, vice-president and research consultant of General Motors Corporation, will be the speaker at the Homecoming Banquet in Trueblood fieldhouse on Saturday evening.

All members of the Society of Friends everywhere are most cordially invited to attend the Earlham Convocation. A Special Convocation Bulletin has been published by Earlham College which outlines the program and contains pictures of the Friends and the special speakers participating.

## POETRY CONTRIBUTORS

Sarah E. Gray, Hinckley, Maine.

Joe D. Elliott, Ameds Det. 9940 TSU SGO, Brooke Army Hospital, Fort Sam Huston, Texas.

## WANTED

Friends family to live in parsonage in Newmarket, Ontario, Canada, and give leadership in the Meeting. For further information apply to Marjorie Keffer, Clerk, Box 745, Newmarket, Ontario, Canada.

## OUR TIMES

Our times are sore distressed:
Our efforts seem unblessed.
Dreadful the atom-path!
Certain God's holy wrath!
I hear the people's cry
Rending the earth and sky:
"How long, O Lord, how long
Must we endure such wrong?"
*Is there no voice to sing*
*That God is still our King?*

SARAH E. GRAY

## LIVE JADE

Amid a bed of ferny brake
An instant lay a small green snake . . .
Then flashed across the darker sod,
A perfect jewel cut by God.
A clearer green than the grasses' blade,
He passed—a bit of living jade,
A small swift ripple, unafraid.

SARAH E. GRAY

## THE END OF THE WORLD

If this summer should be the last
And the lingering fall should finally enter
The season when the frightful blast
Breaks the way for the final winter,
Still I would gather the flower seeds
And hill the roses against the frost,
Preparing to meet the usual needs
Of a spring that even I know is lost.
The vines would have to have their youth
Pruned back for the grapes they would never bear.
Fences would keep away the tooth
Of famished rat and vagrant hare.
Then I would stand at the window and never
Think of the doom of the distant town.
I'd watch the earth be buried forever
As the cold large flakes drift down.

JOE D. ELLIOTT

## Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

*My Irish Journal*, 1669-1670; by William Penn; Edited by Isabel Grubb with an Introduction by Henry J. Cadbury; Longmans, Green and Co.; 103 pages; $3.00.

We are greatly indebted to Isabel Grubb, who has made available to us in this very attractive form the diary of the daily activities of Willian Penn during his short stay in Ireland from Sept. 15, 1669 to July 1, 1670.

Penn had already accepted Quakerism and had done some writing in support of Friends' beliefs and way of life. This had resulted in his spending eight months in prison. Upon his release, his father, Admiral Penn, sent him off to Ireland to look after his estates of over 12,000 acres. Hence the diary.

In the Introduction, Henry Cadbury gives the interesting story of the original manuscript which is at present housed in Philadelphia, having been acquired by the Historical Society of Pennsylvania on July 16, 1914.

Isabel Grubb has written an excellent chapter on "The Background" which helps the reader to enter into an understanding of "the economic and religious conditions in Ireland during the Restoration period." Also the diary is for the first time put into readable shape by the use of modern English. Still some older forms of expression remain as "We came to John Allen's. Lay there." Penn seems to have been welcomed for night's lodging and meals in many homes.

A very valuable contribution of Isabel Grubb is the careful research in connection with the names of persons (over 130) and many places designated by initials only. Nearly all have been identified. She has prepared rather full notes telling of their importance and the part they played. Thus the diary comes alive. We see William Penn interviewing tenants, collecting rentals, making leases, removing unsatisfactory tenants, adjusting difficulties, etc. Penn seems to be a shrewd and careful business man, seemingly preparing himself for his Great Experiment.

In another aspect Penn seems to be preparing himself for his great life work as a champion of religious liberty. He shows himself much interested in religion and the Friends movement. Much of his activity in Ireland was devoted to Friends. He attended meetings and spoke, sometimes "twice." On December 28 "I declared 1½ hours, prayed twice." Often he writes of a "precious meeting." He visited many Friends in prison, sometimes spending the whole day. On December 8 he writes, "I went to prison where I spoke a few words on the pure life." Once he says, "I lay in prison." Penn seems to have had influence with officials of various sorts. He frequently was able to obtain release of Friends in prison.

As mentioned above, Penn was greatly concerned in matters of religion so that he is found frequently in debate with Friends and non-Friends. On December 3, "supped with Mead with whom I had much dispute about original sin." On January 20, "had a dispute with Priests Vowell and Webb." We also find him spending some days in Friends' homes writing, one book entitled "The Answer to the Jesuits" and another "The Great Case of Liberty of Conscience Debated and Defended," directed against persecutions.

This interesting book will be a valuable addition to any Friends' library, giving as it does an intimate glimpse of William Penn's early life in the setting of the religious and economic life of the times.

William Berry


$3.50 A Book For Every Quaker Household $3.50

# THE QUAKER BEDSIDE BOOK

## Compiled by Bernard Canter

## Editor of The Friend (London)

In this compact and absorbing volume the essence of Quakerism is presented through passages from great Quaker writings linked together by historical and descriptive comment.

The beginnings and dramatic rise of Quakerism, from the vision of John Fox on Pendle Hill in 1652, are fully described, with vivid excerpts from the rich literature of the period. In the same manner the compiler presents a concise history of Quakerism and famous Quaker leaders from 1652 to the present day. The central tenets of Quaker faith, Quaker practices and customs are graphically outlined, along with an inspiring account of Quaker achievements during the past century—especially the heroic story of the Friends' Relief Work.

Quakers will find this book an invigorating "refresher" in the annals and personalities of their faith—a book to dip into or to read as a rewarding whole. *With illustrations from woodcuts.*

**FRIENDS BOOK AND SUPPLY HOUSE**

**101 SOUTH EIGHTH ST.** **Richmond, Ind.**

*The Quaker Bedside Book;* compiled, arranged and introduced by Bernard Canter. New York, David McKay Co., 1952; 253 pages; $3.50.

*The Quaker Bedside Book* is the first of a series devoted to different religious groups and their beliefs. Bernard Canter, editor of *The Friend* (London), has chosen excerpts from the Quaker writings of the past three centuries, from George Fox to the mission of British Friends to Russia in 1951. The selections are arranged by topics and each set is preceded by an introduction which gives an interpretation of the significance and the general background of these writings. The introductions are clearly and simply written and provide the type of background information which makes the actual quotations, especially from the earlier writings, more understandable.

The range of topics is wide, including a brief history, writings of the early leaders and quotations concerning the central tenets of Quakerism. Concerns such as "Plainness," "Education," "The Social Order," "War," "Reconciliation and Relief" are represented. Quotations by and about George Fox, William Penn, John Woolman and Elizabeth Fry show Quakerism working in the lives of individuals. Some of the lesser known Quaker concerns are presented with quotations on women, marriage, the family, trade, science, medicine, and art.

The woodcuts by Doris Canter, wife of the compiler, provide very interesting and attractive illustrations for the book.

*The Quaker Bedside Book* will interest Friends who have been members of the Society for years as well as those who are seeking an introduction to the Society. For those who know Quaker history it will be a useful reference in which to find quotations from various times on concerns of long standing. On the other hand it will be equally useful as an introduction to Quaker thinking both historic and present day for those who know little of the Society.

An informal history of Friends revealing something of their religious experiences, their testimonies and the way in which Quakers have lived out their religion, *The Quaker Bedside Book* is adapted to being read in snatches whether at bedtime or in brief moments of relaxation during busy days.

Ellen Stanley

*World Horizons for Teachers,* by Leonard Kenworthy; Teachers College Studies in Education, Columbia University; 160 pages; $3.25.

There is a growing realization among educators in our world that we are in the midst of a world revolution; furthermore, this revolution will vitally affect every person now living. Boys and girls now in school, and youth in college will help determine the outcome, either for good or ill. It is essential, then, that administrators in educational institutions and teachers everywhere understand the nature of this revolution and that they make more adequate preparation for the guidance of their students. The outcome, with or without war, will be some kind of world community; citizens of the world must have world-mindedness.

*World Horizons,* written by Leonard Kenworthy, is admirably adapted for the use of teachers and administrators and in fact for all people concerned for world citizenship. The book covers preparation for teachers for all levels of education. One value of the book is the comprehensive survey of work already being done in this important field. It will be difficult to find between the covers of one book an equal collection of experiments and accomplishments. Along with this valuable material is a bibliography just as comprehensive.

Also there is a clear, definitely outlined analysis of the problem. This includes a description of the world-minded teacher, goals of the program and dangers to be avoided. It is both critical and appreciative of the United States in its relation to this world revolution.

Furthermore, the book is written not only by a teacher but also by a teacher of teachers. It is sympathetic with teacher problems, including the relation of the teacher to his community; it also has intimate understanding of the fundamentals of teaching. And it is motivated by a deep and vital concern for the improvement of all education. The book deserves a wide reading by concerned teachers and administrators as well as by students themselves.

William J. Reagan

*Lord of All Life,* by A. Ian Burnett; Rinehart & Co.; 205 pages; $2.50.

This Religious Book Club selection contains selections from the solid fervent preaching of the minister of St. Andrews Presbyterian Church, Ottawa, Canada. The sermons give evidence of craftsmanship and of the author's traditional conservative religious faith. Those who agree with the author will call them strong affirmative utterances. More liberal thinkers may find too much sentimentality—for instance, in the sermon on "His Feet."

Harold Smuck

*Just Among Friends—The Quaker Way of Life* by William Wister Comfort has recently been revised by the author and reprinted jointly by the Friends Book Store, the Friends Central Bureau and the American Friends Service Committee. This small book gives a brief interpretation of Quaker faith and worship and has been found very helpful in explaining Friends' beliefs to those outside the Society. Copies are available at Friends' book stores, $1.00 for the cloth-bound edition, 75 cents for the paper-bound edition.

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**PAMPHLETS IN BRIEF**

*The World in Tune,* by Elizabeth Gray Vining; Pendle Hill Pamphlet No. 66; 32 pages; 35c—Elizabeth Vining presents here an anthology of classic prayers, carefully selected, with comments or "lines of thought" which they have suggested to her. This is a meaningful collection, beautifully written both in prayers and comments.

* * * *

*Selections from the Letters of John Wesley,* edited by J. Manning Potts; The Upper Room; 39 pages; 10c—This is another in the Upper Room series of "living selections from the great devotional classics." These booklets are designed to give people a first-hand acquaintance with classic religious writing.

* * * *

*Master John,* by Rosalie Regen; Committee on Religious Education of the Friends General Conference; 10c—Rosalie Regan has written a simple but very informative one-act play depicting John Woolman, the storekeeper, as he decides to begin his journeys to move Friends to end Negro slavery. The play, based on *John Woolman, American Quaker* by Janet Whitney and on John Woolman's *Journal,* could well be performed by young people or by a church group. John Woolman's character and beliefs are well and interestingly developed. (Add 3c for postage when ordering from Friends Book and Supply House.)

* * * *

Leonard Kenworthy has added four more interesting titles to his ever-growing SPEAKS series of biographical booklets. Eight-page leaflets on Trygve Lie, Lord Orr, Brock Chisholm and Ralph Bunche contain a page of biography, and a number of well-chosen statements from the writings of each of these world leaders. Each of these men is active in the United Nations, or in some aspect of world cooperation. The leaflets are priced at five cents each and may be obtained from the Friends Book and Supply House at 101 South 8th St., Richmond, Indiana, or from Leonard Kenworthy at Brooklyn College, Brooklyn 10, N.Y. A listing of the other pamphlets in this SPEAKS series is also available.

# MY VOWS—VIII

By William W. Clark

(Continued)

We have considered together five of the ten major needs of human beings everywhere, the satisfaction of which makes for creative life and the denial of which, unless adequate sublimation is provided, makes for a life full of difficulty and unresolved problems. Let us turn to three of the five remaining needs.

F. Every human being requires the opportunity to express his will, that positive, driving force by which each one of us is led to affirm himself, to set forth objectives and to push toward their realization. No matter how determined or fatalistic men may be in their conscious philosophy, they all exhibit this need and drive. There is all the difference in the world between "I will" and "I shall." For example, in the field of sports, games are not won on the basis of technical factors alone, such as strength, skill, and intelligence. It is well known that a team less adequately equipped technically can frequently win out by virtue of its own high spirit and indomitable will. According to the observations of scientists and sociologists, we all need to express this kind of self-propulsion and firm intention or we are apt to get into personal difficulties.

Here again, sublimation is very important. At this point religion and especially Christianity has provided insights which psychologists and sociologists are slow to perceive. For life in a creative community, where many wills must be satisfied, self-assertion becomes transformed into the assertion of a great cause beyond self, in which the ego is in one sense lost, although in a larger sense it is found in a new and wonderful way. Jesus said, "He that loseth his life shall find it"—but in between those two phrases he added, "for my sake and the Gospel's." With the crucifixion of the self for which Paul calls, similarly, there goes the birth of a new self. All one's lesser affirmations of self-will are taken up and transcended in one major affirmation, "I will do only what God wills."

G. An interesting and valuable insight into another of men's basic needs is provided in the recognition that each of us has to see himself in perspective with the other people of his time and place. This is called "orientation as to one's own role and the roles of others in one's society to the mutual obligations which arise according to where one's lot is cast." Let me be personal in illustrating this. Until I realized its importance, I was in a fair way to confuse my part in the whole question of bettering race relations, by virtue of my over-identification with the underdog. I felt so much with him that I felt even worse than he did about it. And yet, I never could feel as he did about it really, because I had always experienced the comforts of a white skin. In our society I have a role as a white man which no negro could ever fill, just as I could never fill his role. Can I possibly do some of the things that Bayard Rustin does? On the other hand, can he do some of the things I do? In many of the relationships of life he and I can play the same roles, but in certain ones we cannot, and it behooves us to recognize this. Many a frustration and futility arises when a person is trying to occupy a role not his to play.

At the same time, it is important here to point out that we each need to sense that we have a role worth playing. Perhaps it would be well to take this out of the figure of speech of the theater, because that may suggest a mere play-acting, whereas real life is here involved. Each of us needs to have a sense that what he is doing makes a real contribution to life.

Thus, orientation as to one's role means two things: first, it means that one accepts the role which is presented by his own nature and the life situation in which he finds himself; and second, it signifies that he has a part which, no matter how insignificant it may appear superficially, is of necessary value in the scheme of things. No problem between people can adequately be solved if their perspectives on their part in life are all awry.

H. The eighth requirement for the full life is one which we may say we can get along without. It is true that many people live without much value gained from the satisfaction of this requirement. In Oakwood School we are fortunate in that none of us can live here very long and lose out on this value; but there are many places where such a wide variety of people is missing. The requirement is this: the need for all men to have their personalities enriched by inter-action with a varied cross section of other kinds of individuals.

Many people seek to limit their lives as much as possible to the circles of those most like themselves. This is devastatingly impoverishing. How perverse that I should want to have everybody like myself, and yet if this were achieved my life would be unbearable. The more I can have fellowship with those who differ from me, the richer I shall be. Yet many a conflict flourishes because of a misconception of the meaning of our differences from one another. It is foolish to suppose that God did not know what He was doing when He made us so different. With all our variations, He made us for one another, and the greatest good comes out of the often painful process of interbreeding between our greatest divergencies. I wonder what this view, if accepted, would mean to the differences between people on the two sides of the famous iron curtain? Or of any other 'wall of partition'?

(To be continued)

**Milo and Addie Hinckle**

**Milo S. and Addie M. Hinckle will mark their Golden Wedding Anniversary Sunday afternoon and evening, October 12, at their home in Marshall, Indiana. Friends are invited to the open house from 2 until 4 and from 7 to 9 p.m. Milo and Addie Hinckle were married at Amboy, Indiana, on October 9, 1902. They are known throughout Western and Indiana Yearly Meetings where they have served so long in the Friends ministry. They served also for a number of years as missionaries to Jamaica. The 47th anniversary of Milo Hinckle's entrance into the ministry falls just a week after the wedding anniversary. Milo S. Hinckle is going forward in ministerial work at the present as pastor of Marshall Interdenominational Church.**

# The Sunday School Lesson

Prepared by William E. Berry

### For November 2—Jesus' Power and Human Need

Matthew 8

When we hear or see the word "power," we are apt to think of many things. Because power has been used for such terrible purposes, even for subjugation and torture of men, some have been inclined to reject the use of the word in human relationships as though it always reflected that which is cruel and violent.

But power means simply the "ability to act," to get things done. What is done may be good or bad. Evil produces evil and good produces good. God is good and His purpose is to produce good. (See Rom. 8: 28 RSV.) War is evil and produces evil. Truth is good and has power to make men free. Endurance, self-discipline, and all the virtues have a power to bring about good. Music has power to soothe and to arouse. We say that the power of love is central in the universe and that God is love. "We love because He first loved us" (1 Jn. 4: 19 RSV). Love is a power that conquers hatred and drives out fear, prevailing evils in the world now.

Jesus Christ had unusual power to meet human needs because he was the Son of God and had the Spirit of God within him. Jesus understood human weaknesses and human possibilities. He gave of his spiritual fellowship to men and women outside the pale of religious and polite society, and also to men like Nicodemus and Joseph of Arimathea. Jesus, having faith in men and knowing their possibilities, met both spiritual and physical needs and he continues to give of his Spirit so that men may come into an eternal kind of life on this earth (See Jn. 3: 36; 5: 24). Jesus had the power to make of man a new creature.

We believe in the power of Jesus Christ to meet human needs. Do we believe that we, mere men, likewise have the power to meet human needs by having within us the Spirit of Jesus Christ? Certainly God and His Son Jesus Christ had as a goal the production of good in this world (Rom. 8: 28). Can we say that men with the Spirit of Jesus have the responsibility to carry out this task of making this a good world? See Jn. 14: 12.

I have not mentioned the innate powers in the physical world which man has been discovering, electrical and atomic energy, the force of gravity, radium, sound waves, light and heat, etc. These are all marvelous gifts of God for our use and benefit. These powers inherent in the universe for so many centuries man has just begun to use. They may be used for evil, for selfish ends, even to destroy civilization, or they may be used to serve the good of mankind. They are God's gifts and should be for the good of all. Wondrous benefits may come from these gifts of God.

What a responsibility is ours! Jesus has made us realize that we do not need to be "mere men" but that we have the privilege of being men with the attitude of Christ, with the Spirit of Christ within. This indwelling Christ gives us insight into the lives of those whom we may help without our being aware of it. We may come into a sort of divine understanding of how men should live together. If we truly dwell with Christ and he with us we have a power which we hardly realize.

*Questions:*

1. Do we have faith in the power of these great spiritual realities which dwelt in Jesus Christ?

2. Do we live as though we were sure that the power of love in our lives could drive out fear and hatred and cruelty and injustice?

### For November 9—The Compassion of Jesus

Matthew 9

A few years ago I read an article in which the author brought out the idea that the one thing which this world needed was kindness. Kindness and compassion are different ways of saying the same thing. They cannot be genuine and real if they are merely formal or ritualistic. Neither can they function as a matter of duty or professional efficiency. If real they must be from the heart and show a deep interest and concern. Kindness is related to the word kin and signifies the feeling and affection of a family.

The word compassion means from derivation a "suffering together," i.e. entering into another's feelings and experiences, it may be of happiness and joy or love, or of fears and anxieties or grief. Verse 36 of our lesson may well be translated "he suffered with them for he saw them distressed and sunk powerless." We get the impression that the heart and soul of Jesus went out to the inmost need of men so that their spirit was renewed and they came to a wholeness of life. They were "made whole." In the many instances in the life of Jesus we see the Spirit of God working through the compassionate Spirit of Jesus to bring about a new life.

As has been pointed out in a previous lesson, the Pharisees lived a very religious life. They prayed often as did Jesus. Like him they helped those who were in need and their ethical and moral standards were high. But what a difference between doing the good and proper thing as a matter of observance and really entering into the lives of men with kindness and compassion with a continual giving of himself and with an insight into men's needs and troubles.

Jesus calls us to a life of service to our fellow men. It may be that we are led to be ministers, or teachers, or social workers, or physicians, or business men or women, or politicians, or farmers. Jesus calls us to serve. Perhaps we plan to take courses of training that we may be technically equipped. Let us remember that service to men and women calls for more than technical and trained efficiency. We live among men who have spiritual needs, who may have anxieties and worries, who need congenial fellowship and encouragement. With wrong thinking or right they do have potential Christlike qualities and often a richness of life which they wish to share. Do we realize the great opportunity which we have of sharing motives and feelings and attitudes and even spiritual insights? Do we see the possibility of our having the Spirit of Christ so motivating our lives that even without our knowing it we meet the needs of others?

Let us seek to enter into the Spirit of Jesus Christ, so that we become sensitive to the spiritual needs of others. In humility let us realize our own frailties, our need of fellowship with Christ and our need of sharing with other men who are precious in the eyes of God.

*Questions:*

1. Which is more important—efficiency or kindness?

2. Is sympathetic understanding the great need of the world?

3. Can feeding the hungry be effective in a renewal of life and hope only when accompanied by mercy and kindness and love?

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Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

# Friendly Life — Far and Near

Dale V. Benton, Clerk of Nebraska Yearly Meeting, is now serving as pastor of the Friends Meeting at Alda, Nebraska. He was formerly at Friends Bible College in Haviland, Kansas.

* * * *

Paul Todd, Charlotte Scott, Madonna Briner and Marlene Drohnic, all of Indiana and members of a travelling seminar of Winona Lake Bible School, were welcome visitors recently at the Friends School, Ramallah, Jordan.

* * * *

Perry A. Wilson, minister of education at First Friends Meeting in Richmond, Indiana, for the past two years, has accepted a call to the Westport Presbyterian Church in Kansas City, Missouri. Perry Wilson retired from 32 years' work as a Y.M.C.A. secretary to become minister of education at First Friends.

* * * *

It was a "gala day" for the Friends Schools at Ramallah, Jordan, when John Haramy, a native son and former student, visited there during recent weeks. John Haramy has been an American citizen for several years, residing at Indianapolis, and a member of the Indianapolis Meeting.

* * * *

57th Street Meeting in Chicago has purchased a large three-story house, formerly used as a fraternity, and is making the needed repairs, cleaning and painting for its use as a Meetinghouse. The new address of 57th Street Meeting is 5615 South Woodlawn Ave., Chicago 37, Illinois. The Meeting formerly was held at International House in Chicago.

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One significant aspect of the Friends World Conference at Oxford was the number of Friends who also were drawn into visitation of Friends Centers, Meetings and Schools all over Europe and the Near East. There are probably too many visits to be reported to *The American Friend,* but this journal would be glad to carry reports or reflections on those visits.

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The film, "A Time for Greatness," prepared by the American Friends Service Committee, will be distributed by Association Films through the Regional Offices of the A.F.S.C. Rental fee will probably be $3.00. A guide prepared by Bob Pickus of the Chicago Regional Office will go out to every user of the film. A descriptive leaflet on "A Time for Greatness" is available at the Regional Offices of the A.F.S.C.

Zephaniah Cunningham, a Jamaican Friend, visited for the month of September in Friends Meetings in Indiana and Western Yearly Meeting, speaking in the interests of the proposed new Meetinghouse at Highgate, Jamaica. He is the pastor of the Highgate Friends Meeting, and was a delegate from Jamaica to the Friends World Conference at Oxford.

* * * *

Clarence E. Pickett, honorary secretary of the American Friends Service Committee, will give the third Ward Lecture at Guilford College, on October 22. The date was selected because it is the fiftieth anniversary of the establishment of the Five Years Meeting, in which North Carolina has actively participated since its beginning. The topic of Clarence Pickett's address, which highlights a day of celebration, will be "Friends and International Affairs." The lecture will be printed and will be available to Friends.

* * * *

In a previous issue, we mentioned Richard Nixon's connection with the Society of Friends. Bryan Michener of Iowa City, Iowa, reminds us that Darlington Hoopes, the Socialist candidate for President, is also a member of the Society of Friends. A lawyer for 31 years, Darlington Hoopes has been active in consumer cooperatives, Boy Scout work, the Y.M.C.A., the Pennsylvania Legislature, the Community Race Relations Council of Reading, Pa., and the State Council for a Pennsylvania FEPC.

* * * *

William Berry, Professor of Religion and Greek Emeritus of Earlham College, has prepared the Sunday School Lesson helps for this journal in its past four issues. In our next issue, October 23, Russell E. Rees, pastor of Chicago Meeting of Friends, will resume his writing of the Sunday School page. Russell Rees has been in England as a delegate to the Friends World Conference.

* * * *

William Q. Hale, pastor of the Friends Meeting at Economy, Indiana, was named "Rural Pastor of the Year" by the Rural Life Committee of Indiana Yearly Meeting. Stanley Hamilton, executive secretary of the Rural Life Association, made the $25 award at a Rural Life Luncheon held during Yearly Meeting week. Speaker at the luncheon was John Harvey, pastor of the Fairview Friends Meeting near Highland, Ohio, a Meeting known for its unusual rural life work. William Hale, who was Director of Quaker Hill for several years, is a part-time pastor who is also employed at the Hagerstown, Indiana, Bank.

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George School will hold its first major Convocation October 24-26, with the theme, "Education in a Drifting World." The Convocation is expected to be the biggest public meeting of its kind in the 59 years since George School was founded. More than 1,000 alumni, parents and friends are expected to attend the gathering, which is being held in connection with the 300th anniversary of the Society of Friends. K. C. Black, research physicist and president of George School's parents organization, is serving as chairman of the Convocation committee. Jonathan Daniels, editor, former Presidential Press Secretary and author of "The Man of Independence," will deliver the keynote address.

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# Friendly Fellowship

WHITTIER, CALIFORNIA—First Friends Monthly Meeting in Whittier, California, organized a Boy Scout Troop at a family potluck dinner August 28 in the Fireside Room. The action has special significance in that the Quakers who founded Whittier sixty years ago have observed instances of military training in the Scouting program and had investigated that danger thoroughly before starting a troop of their own. The concensus was that the military training occurs only in troops sponsored by military-minded organizations, and that since "boys are bound to be Boy Scouts," the best way to keep Quaker boys out of military Boy Scout troops is to provide a Quaker troop for them to join.

Robert Poor

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BERKELEY, CALIFORNIA — Berkeley Quarterly Meeting of Friends observed its fiftieth anniversary August 2 and 3 at Friends Memorial Church (Howard Willits Cope, pastor). To celebrate the occasion, a special program was arranged by Berkeley Monthly Meeting under the direction of Nora Dennis. At the Saturday evening meeting for worship, Marjorie Homan and her son Earl presented an historical sketch depicting the growth and development of Berkeley Quarterly Meeting. Addison and Rebecca Naylor were the founders. There are two charter

members left: Jane Rollings and Charles R. Allen. Blaine Bronner, pastor of Spring Valley Friends Church, gave the Golden Anniversary Message at the Sunday morning service. He was formerly presiding clerk of California Yearly Meeting and a pastor in the Berkeley Quarterly Meeting. Berkeley Quarterly Meeting is composed of the following Meetings: Capay Rancho, Citrus Heights, Denair, Fresno, Gardenland, Lindsay and Berkeley.

Frances Buskirk

## *In the Larger Circle*

A grant of $125,000 has been made by the Rockefeller Foundation to the National Council of Churches for the completion of a study on ethics and economics. The study, begun three years ago, will be continued for another three years by thirty scholars qualified in economics and theology. Six subjects are covered by the study, such as Goals of Economic Life, the Social Responsibilities of Businessmen, and Christian Ethics and Economic Life. These will be published in six volumes this fall by Harper and Brothers. This economic study is the first of its kind to examine economics "from a wholly ethical point of view."

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*The Union Signal,* a journal of social welfare published by the W.C.T.U. has printed a letter written by Mrs. Tamaki Uyemura, one of Japan's most prominent women leaders, to Mrs. Matthew B. Ridgeway. The letter asks the wife of General Ridgeway to advise her husband of the situation regarding American servicemen and Japanese prostitutes and the 200,000 illegitimate children who have been born during the occupation. *The Union Signal* blames alcoholic beverages for much of this moral breakdown, and asks that senators and congressmen be written to remove alcoholic beverages from the Armed Services.

* * * *

An Exhibit of Contemporary Religious Art will be held at Union Theological Seminary from December 1-6. The purposes of the committee presenting the exhibit are, first, to acquaint church people — lay and ministers — with the best of contemporary religious art; second, to encourage artists to create for the church. The committee writes, "We feel that art is an area which has been too long neglected by the Protestant churches, with the result that church architecture is largely dead, and interior art has been relinquished to commercial firms. However, there has been evidence recently of a real revival of religious consciousness among artists, who seem to be asking fundamental religious questions in their painting and sculpture. These artists should be working within the context of the Christian church, to the advantage of both." The committee hopes that the Exhibit in effect reaches church people everywhere.

* * * *

Since the formal organization of the Brethren Service Commission in the Church of the Brethren 10 years ago, the church has pursued an increasingly aggressive and effective program, with these outstanding projects, as surveyed by Lorell Weiss: (1) The administration of the Brethren portion of the Civilian Public Service program—which, at the peak, included 2,000 men. (2) A comprehensive relief and rehabilitation program launched after World War II which has included sending 489 workers outside the U.S., distributing 4,000,000 pounds of material aid overseas, resettling 1,086 displaced person families in America, and shipping over 6,000 heifers, a like number of goats and other animals to a score of different countries. (3) A student exchange program which brought 477 high-school students from Germany and Austria to America for a year. (4) The origination of a plan through which 357 persons have already volunteered to devote a year of their life to some project of the church.


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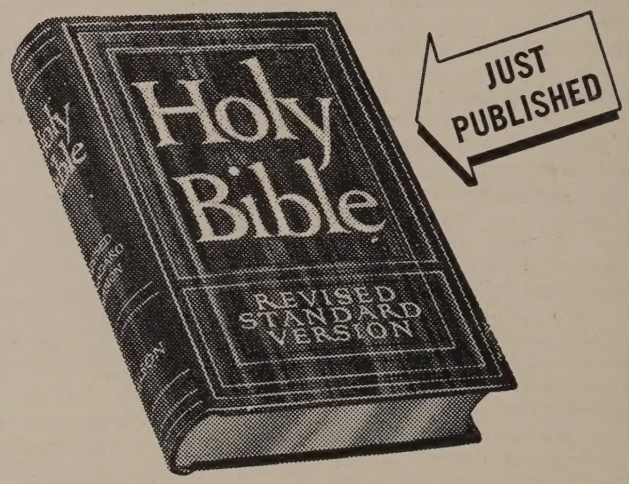


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## BIRTHS

BARDEN—To E. Kemp and Lee C. Barden, a son, John William, on August 21, at Goldsboro, North Carolina.

HAUGSTED—To Clarence and Janice Palmer Haugsted, a daughter, Susan Kay, on August 13, at Nevada, Iowa.

SCOTT—To Frank and Florence C. Scott, a daughter, Mariedna, on May 9, at Goldsboro, North Carolina.

SMITH—To E. Judson and Doris P. Smith, a daughter, Trudie Melaine, on August 17, at Goldsboro, North Carolina.

## MARRIAGE

YOUNG-LEE—Doris L. Lee, daughter of Mr. and Mrs. Alfred Lee of Methuen, to Everett A. Young, son of Mr. and Mrs. James Young, of Hopedale, Massachusetts, on September 6, at the Friends Meetinghouse in Lawrence, Massachusetts, the Rev. Arba J. Marsh officiating.

## DEATHS

DILLON—Myrtle May Brown Dillon, on August 21, at New Sharon, Iowa, aged sixty-nine. The daughter of Robert and Carrie Martin Brown, she was born at Glidden, Iowa, on May 28, 1883. She was united in marriage there to Tristram Dillon on August 10, 1903. Early in life she accepted Jesus Christ as her Savior and Lord, and this faith gave a holy purpose to her entire life. She helped her husband faithfully in pastoral work for thirty-four years—three years in South Dakota, eleven years in Nebraska, and twenty years in Iowa Yearly Meeting. Her husband preceded her in death in 1941. Since that time she has lived in Oregon and in Marshall County, Iowa, until the time of her death. She is survived by five children: Ethel Dillon Clark and Harry Deith Dillon of Indianola, Iowa; Orval Delbert Dillon of Climax, N. C.; Frank W. Dillon of Marshalltown, Iowa; and Gerald Ward Dillon of New Sharon; fourteen grandchildren; five great grandchildren; one brother, Walter Brown of Minneapolis, Minnesota; three sisters, Effie Kidney and Fleda Caskey of Glidden and Inez Roush of Denver, Colorado. Services were held at New Sharon and at Bangor, Iowa, with burial at Bangor Friends Cemetery. Orval Cox gave the funeral sermon. A memorial is being given by the family to the Friends Mission Board and the Oriental Missionary Society. Memorials have also been given by the Illinois Grove and the Chester Community churches.

GRUWELL—Nancy Bolen Gruwell, on June 15, at a nursing home in Iowa City, Iowa. Nancy Gruwell was born near West Branch, Iowa, on September 14, 1863, and was a lifelong resident of that community and a member of the Friends Meeting where she was active in the affairs of the Meeting as long as health permitted. She was married to William Gruwell on February 2, 1882. He preceded her in death on November 1, 1948. She is survived by two sons and four daughters, eight grandchildren and six great grandchildren. Funeral services were held at the Friends Church in West Branch with Taylor Guthrie officiating. Burial was in West Branch Cemetery.

PATE—Eli F. Pate, on July 14, aged eighty-one, as the result of a car accident. He was a life long member of the Society of Friends, and had been a member of Goldsboro Meeting in North Carolina, which he served in many ways, for more than thirty years. At the time of his death he was chairman of Evangelism and Outreach for the local Meeting and for Contentnea Quarterly Meeting. He is survived by a son, Osmond C. Pate, and a daughter, Alma P. Crumpler, both of Goldsboro, N. C., and by four grandchildren. His wife, Sarah Parker Pate, preceded him in death three years ago. Funeral services were conducted in the Goldsboro Friends Meetinghouse by Frank J. Long, pastor, assisted by Harrison Hinshaw. Burial was in Willow Dale Cemetery.

REEVE—Juliet Reeve, on September 2, at Wichita, Kansas. She was born in 1892 on a farm which had been homesteaded by her grandmother in Lyon County near Americus, Kansas, and later went with her family to Stevens County in Kansas where her parents homesteaded. She graduated from the Liberal High School, from Friends University in 1927, and took further work at Iowa University and at the University of Wichita, from which school she received her Master of Arts degree. She spent a year at Woodbrooke School in England, studying the history of peace movements, and another year in research work at Pendle Hill. Working with the American Friends Service Committee, she did considerable research on the question of compulsory military training. Her outstanding literary achievement was the writing of the book, "The Growth of an Idea," published in 1948, which reviewed the history of Friends University, where she had served in a secretarial or teaching capacity under each of the six presidents of the school. During the past year, she served as Head of the Department of English at Friends U. A few years ago she worked under the A.F.S.C. with displaced persons in Gaza. Surviving are two brothers, Clayton of Emporia, Kansas and Jesse of Knoxville, Tennessee; four nephews, Emond Reeve of Manhattan, Kansas, Fred Reeve of Canby, Indiana, Arthur and Clayton of Houston, Texas. A brother, Edmond A., and a sister, Roxie Reeve, preceded her in death. Burial was in the Fruitland cemetery near Americus in Lyon County, Kansas.

SYKES—Elizabeth Falkner Sykes, on August 25, after a long illness, at High Point, North Carolina. Elizabeth Sykes was born August 4, 1879, at Market Haborough, Leicestershire, England, but came to this country alone in 1910 to marry Tom Alderman Sykes, who had preceded her and was teaching at Bloomingdale Friends Academy in Indiana. Later they lived in several places in New England while Tom Sykes was serving on the Evangelistic Board of New England Yearly Meeting. He was pastor at East Lynn, Mass., and at Portland, Maine. From there they went to High Point, North Carolina, where he was pastor at Central Friends Meeting from 1923 to 1937. From then until his death in 1946, he was personnel director at Thomasville Chair Company, where he felt he had a much larger field for influencing the lives of many men. Despite her impaired eyesight and much suffering, Elizabeth Sykes was keenly interested in world affairs and in Quakerism at large as well as in High Point Meeting, of which she was a concerned elder. Her work as a Bible School teacher, whether of young children or mature women was of high quality, as were her deeply spiritual devotional contributions to various groups. Through all her illness she maintained her courage, dignity and steadfast faith. She had no relatives in this country, but two brothers and a sister in England survive her. Interment was beside the grave of her husband at Springfield.

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For information address: DANIEL D. TEST, JR., Headmaster, WESTTOWN SCHOOL, Westtown, Pennsylvania

## HUNTINGTON HOME

**Amesbury, Massachusetts**

This Friends Home, under the care of New England Yearly Meeting and located in the small country town where the poet Whittier lived, invites applications from Friends. Men or women or married couples accommodated. Meetinghouse nearby. Unusually low rates with special reductions for retired Friends teachers. Address The Matron.



# GEORGE SCHOOL

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Seeking to probe the problems of our times and relate education to world affairs, George School is conducting a three-day symposium on "Education in a Drifting World." Subjects include the association of business and education, global understanding, and what can a Quaker contribute to these times. Your attention and presence are invited.

*For further information please write*

**RICHARD H. McFEELY, Principal, Box 350, George School, Pa.**


## LOCAL MEETING DIRECTORY

**Alhambra, California.**—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

**Anderson, Indiana.**—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

**Berkeley, California.** — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

**Brooklyn, New York.**—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

**Cambridge, Massachusetts.**—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

**Chicago, Illinois.**—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

**Chicago, Illinois.**—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

**Chicago, Illinois.**—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

**Cincinnati Friends Meeting,** 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone UNiversity 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone CApitol 2905.

**Citrus Heights, California.**—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

**Denver, Colorado.**—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Prayer Meeting, Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

**Des Moines, Iowa.**—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

**Detroit, Michigan.**—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

**Detroit, Michigan.**—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

**Greensboro, North Carolina.**—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

**Hartford, Connecticut.**—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

**High Point, North Carolina.** — Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

**Indianapolis, Indiana.** — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

**Jacksonville, Florida.**—Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Clerk, Virginia C. Greenleaf, 2-4345.

**Kansas City, Missouri.**—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

**Kokomo, Indiana.**—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

**Long Beach, California.** — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

**Los Angeles, California.**—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

**Lynn, Massachusetts.** — Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister, LY 57905.

**Minneapolis, Minnesota.**—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

**Montreal, Quebec, Canada.**—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

**Mooresville, Indiana.** — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

**Muncie, Indiana.**—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

**New Bedford, Massachusetts.** — Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

**Newberg, Oregon.**—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

**New Haven, Connecticut.**—Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

**New York, N. Y.**—The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York City, from May 4th to September 30th, 1952, at 11:00 a.m.

**Pasadena, California.**—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

**Phoenix, Arizona.**—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

**Portland, Oregon.**—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

**Scarsdale, New York.**—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

**Seattle, Washington.**—University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

**Seattle, Washington.**—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

**Shrewsbury, New Jersey.**—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

**St. Petersburg, Florida.**—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

**Tucson, Arizona.**—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

**Washington, District of Columbia.**—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

**Whittier, California.**—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

**Wichita, Kansas.**—University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.